

THE

# Latter-day Saints' Millennial Star.

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*He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.*

*Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.*

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## ONENESS OF THE SAINTS—THE BROTHERHOOD OF CHRIST.

(Continued from page 774.)

We have seen that the mission and teachings of Christ and his Apostles aimed at social regeneration; that the Gospel was given for that purpose, and that all its tendencies were in that direction. Moreover in viewing the broad basis of the Church, presented in general terms by the Apostle Paul, confidence must increase concerning the fact, that in the kingdom of God will be found the sure and only hope of the world. "There is one body, and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." This is indeed, a firm foundation for the organization of a natural society.

We now come to consider the Church of Jesus Christ of Latter-day Saints. It claims to be the very kingdom which Daniel said God would set up in the last days. It offers itself as the hope of the world, and the Apostles and Elders of this Church declare that they are divinely authorized to accomplish the work of social regeneration. Therefore oneness and brotherhood ought to be the ultimatum of its mission, and, if verily of God, such must be the case.

We will examine and see if this Church exhibits the given features and tendencies, whether in infancy it bore the divine

likeness, and if, in growing, it has ever been developing and bringing out into bolder relief those peculiarities which give individuality to the kingdom of God, and which the world has not succeeded in counterfeiting. If it does, then its divinity is established; for by this, says Jesus, "shall all men know that ye are my disciples." "That they may be one, that the world may know that thou hast sent me." Providing the Church of Latter-day Saints shows an approximation to oneness, it not only proves its origin to be from heaven, but also establishes the divinity of the mission of Christ, even as, on the other hand, apostate Christianity does not; for that which Jesus declared to be the legitimate evidence to the world of his calling, is not exhibited by sectarianism.

1st. "Mormon" theology teaches that the basis of social regeneration is theocratical government. This implies the formation of a state of society in which God superintends the affairs of man and moulds every relation. Neither is this to the Saints a matter of words—a visionary nothing, a phantom government, or like a dream of the night, which vanishes away when day calls us forth to busy and practical life. To them the kingship and control of God are as literal and real as that of an earthly king over his subjects. This

theocratical idea is mixed up and embodied in their daily affairs and duties, and even in their public and domestic amusements. Oftentimes have lookers-on been positively astounded at the practical illustration which they give of this peculiarity of their religion. Gentile notions are so thoroughly upturned and mystified at the "Mormon" manner of doing things, such as opening public amusements, social parties, and the dance, in the name of the Lord, and by the invocation of His blessing, that the brains of travellers, editors, priests, and people, are thereby set into a perfect whirl. And well might this be the case, for God is so completely left out of practical life in Gentile society, and His government and kingdom are so purely phantasms in the imaginations of modern Christians, that the embodiment of theocracy is to them almost as marvellous, as would be their own translation into another world. This peculiarity of the Saints in contrast with Gentilism is important and big with meaning. The world may cant and talk nonsense about its being all a religious burlesque, nevertheless these characteristics of that people manifest their consciousness of being divinely governed, to an extent which confounds the atheistic notions and manners of what is falsely called Christian society. In proving this tangible and extensive embodiment of theocracy in the workings of the system which men have been pleased to term "Mormonism," we prove much more than might at first appear, inasmuch as practical divine government must be the basis of social regeneration. All the ancient Saints believed this, the failures of six thousand years corroborate it; reason, and the order of development, and education, also join in backing up our view. It is a fundamental and universal law, that the superior should control the inferior, the pupil learn of a master, and the scientific man receive instructions from nature. So likewise must God lead the way to exaltation and perfection, and be at the bottom of social regeneration. There can be no natural society at the head of which He does not stand. Oneness and brotherhood cannot be attained if the Great Father of the human family is left out of social organization. Theocracy has been the form of government among the people of God in all ages, though sometimes proscribed, and its members held in bond-

age, or forced to hide themselves because of the wicked. The Latter-day Saints, therefore, in accepting it in common with all other Saints, not only progress to oneness and brotherhood, as touching those of this dispensation, but as also comprehending every faithful soul of the human family. How nearly this meets the prayer of Christ, how strict the agreement! "Neither pray I for these alone, but for them also which shall believe on me through their word; That they *all* may be one; as thou, Father, art in me, and I in thee." "Mormonism" in its fundamental theocracy gives the true basis of social regeneration—of oneness and brotherhood.

2nd. Sectarian Christendom exhibits many ways, faiths, hopes, interests, destinies, and spirits; many church organizations, societies, systems, institutions, congregations, and communities, as distinct from each other as are the mercantile firms of any nation; as numerous and competitive as the almost countless huckster establishments in shopkeeping England. Indeed, even these latter only go to make up the great separation of the people and division of interest so universal in modern society.

As before observed, this, in religion, is justified as healthy rivalry, necessary to the success of Christianity; and in temporal matters it is considered that society cannot run the race of civilization without this competition. Touching the religious part of the question, inasmuch as the Gospel of Christ comprehends oneness and brotherhood, we cannot conceive how this many-headed, many-bodied monster, sectarianism, can contribute to the success of Christianity. Though we are told that after all it is only one church—parts of the body of Christ, yet if this division be merely an illusion, it will be hard to tell wherein it differs from a reality. Though we are informed that the disagreement is only on minor points, nevertheless it would be difficult for logic to show that to be a minor matter which so universally affects society, and produces the present state of things; how an agreement on a few points can counterbalance a disagreement on ten thousand, how unity is triumphant when sectarianism is victorious in every field. In the very face of these prevailing notions and characteristics of modern society, the theology of the Saints teaches that they must become

one, both in spiritual and temporal things. It holds that no matter is minor which is in enmity with oneness and brotherhood, nor anything non-essential which contributes to make those states. It inculcates the idea that there must be a perfect agreement in body, spirit, faith, hope, doctrine, interest and destiny. In carrying out these capital views, it declares that there is but *one* plan of salvation for every son of Adam. There is no compromise contained in the system. Dissenters and churchmen, papist, and heathen, ancient and modern, before they can obtain celestial glory, must all come in at the same door, and travel up the same path. When those who are in darkness concerning the great economy of salvation throw at the Saints the existence of the law of carnal commandments in ancient Israel, and assert that the Gospel was not preached until the days of Christ, the brethren point to such sayings as "It (the law) was added because of transgression." "For unto us was the Gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it." "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you, that ye should earnestly contend for the faith which was *once delivered unto the Saints*;" and many other Scriptural indications that the faithful of all ages, who hardened not their hearts, understood the Gospel and were saved by it. Indeed, in these quotations, precedence is given both by Paul and Jude to the Saints prior to their day. But even were there no such indications in that sacred book—aye, though the Bible had never been written, and all traces of ancient history were lost, Latter-day Saints would be equally confident on this point. The genius of their religion would force them to accept this view of the subject. Their instincts and tendencies to oneness and brotherhood, with all Saints, which are planted in their hearts by the Holy Ghost, would not let them contemplate the matter in any other light. Though no word had been written concerning it, this assurance in them would be just as strong. "*That they ALL may be one.*" By this key every detail can be unlocked. Indeed from the beginning to the end is here told in general terms—a perfect agreement on all points.

3rd. Not merely are the Latter-day

Saints agreed with the Saints of former days in a general sense, but also in every theocratical particular. To them Apostles, Prophets, Evangelists, Pastors, Seventies, Elders, Teachers, excepting no inspired officer whatever, must be in the organization of the Church now as well as in the days of Peter, James, John, and Paul. They are also confident that this organization in the days of Christ agreed with that of the Church in every other age. When sectarian ministers tell them that such officers are unnecessary now, that this order of things was not intended to be continued, they heed not the sophistry. "Mormon" theology and the Holy Ghost point to oneness and brotherhood in organization, as also in all other matters. Concerning this nonsense, about non-essentials, however, it might pertinently be asked, if modern Christendom had the same organization and state of things, so tenaciously clung to by former and Latter-day Saints, whether it would be the many-headed, many-bodied monster it now is?

4th. While sectarianism teaches pouring, sprinkling, dipping baptism, or no baptism, "Mormon" theology emphatically declares—"Except a man is born of water and of the Spirit, he cannot enter into the kingdom of God." This is also considered non-essential by modern Christians, but not so by Latter-day Saints. If it had no higher meaning, it keeps up agreement between themselves and with the ancient people of God. "Baptized into *one body*," and the principle of oneness and brotherhood is still carried out. But, again, it might be pertinently asked, if the sects had received one baptism—been baptized into one body, whether they would be sects? How, then, can this matter be a non-essential. If a cavil is raised about the thief on the cross, and pious men who never were baptized; reference is still made to the words of Jesus—"Except a man be born of water and of the Spirit he cannot enter into the kingdom of God." However, the religion of the Latter-day Saints, like that which Peter received, has a proviso broader than sectarianism offers—a proviso, which not only embraces pious people who have not had the privilege of baptism, but also those who have never heard the name of Jesus in this life. Though the economy of salvation is strict in its conditions, it does not incul-



cate that egotistical party spirit which is so very tender over the units composing some little community or nation, but comprehends the numerous millions of the whole human family. The consolation comes—"For, for this cause was the Gospel preached also to them that are dead, that they might be judged according to men in the flesh; but live according to God in the spirit." Thus "Mormon" theology continues the chain of oneness and brotherhood, upon such universal and liberal principles, as would laugh to scorn the cavil raised about the thief on the cross, or the pious people of some little sect.

5th. The gift of the Holy Ghost, by the laying on of hands, forms another point of agreement between the Latter and Former-day Saints collectively, and between each member of the Church individually. "Mormon" theology admits of no radical exceptions and differences in the economy and dealings of God with His people, nor in the experience and mannerism of all Saints. It admits, however, those of a circumstantial and conditional nature. Such, for instance, as the people of this day not being commanded or required to blow rams horns for the overthrow of Jericho. Though it declares that those who reject the Gospel will be damned, yet it does not assert that a person to whom it was never sent will be damned for not obeying it. But these are not radical exceptions and differences; neither will it admit any of that nature. Accordingly the Latter-day Saints hold the same doctrines as those of former times relative to the gift, character, and operations of the Holy Ghost. In the Apostolic Church of Peter's day, the laying on of the hands, by one having authority, was the method of communicating the Holy Ghost to baptized believers. So also it is in the true Apostolic Church, re-established through the instrumentality of the Prophet Joseph Smith. In the experience of the former-day people of God, that Spirit was one of power, prophecy, revelations and glorious manifestations—a Spirit whose office-work was to lead them into all truth, and bring about a state of oneness and brotherhood. Indeed, it is predicted by the ancient Prophets, that in the last days the Spirit of God should be poured out upon all flesh, and its effects be so universal, as touching our subject, that concord would exist among

the beasts of the field, and the lion lie down with the lamb. The Latter-day Saints receive the character, operations, and mission of the Holy Ghost just according to the views and experience of their brethren in ancient times. They do not believe that the Spirit will disagree with itself in any age, either in character, operation, or in the ordinance through which it is communicated. If it is changed, then would it be unlike the unchangeable God. It would cease to be itself. For instance, if Christendom has been governed by the Holy Ghost, that Spirit has most assuredly changed its nature, effects, and in every particular. It has become many instead of one, neither producing agreement among the members of modern society, nor between them and the ancient people of God. But if we contemplate its workings as illustrated in the lives and experience of Saints for four thousand years, it is a consistent and unchangeable Spirit. It is according to the gift, effects, and manifestations of the Holy Ghost, as illustrated in the history of the people of God throughout that four thousand years, that the Latter-day Saints receive the Comforter of promise. Thus the agreement is kept up between the members of the Church in all ages and the cords of oneness and brotherhood are lengthened.

6th. God ever revealed His mind and will to His people. Immediate and continuous revelation is the alpha and omega of theocratical government. Without it the great latter-day dispensation can have no existence, continuation, beginning, nor end. Whether it is a reality or not in that Church established through the instrumentality of the Prophet Joseph, the correct principle is there. However, tens of thousands will testify that it is a reality, and that the times of the restitution have commenced. Again, the agreement is continued, and oneness and brotherhood carried out.

7th. The people of God ever knew the truth of their religion. Their history is an emphatic and unbroken testimony, that the Almighty revealed, angels administered, signs followed believers, and the Holy Ghost manifested its glorious power. But sectarian Christians testify that they do not know of the truth of their religions; that such knowledge is not to be obtained in this life, that God does not reveal, angels administer, nor signs follow believers; and that the Spirit which decked immen-



sity does not display its wonder-working influence as of old. This is true, so far as they themselves are concerned. Latter-day Saints, however, are one with the ancients upon this matter. Tens of thousands of them will testify that the experience of their brethren, the Prophets, Apostles, and the faithful of early times is also in accordance with their own. At every fresh development of "Mormonism" the spirit of oneness and brotherhood burns with greater intensity, the chain becomes longer, and the organization more universal, even to the comprehending of the whole family of God.

8th. The Latter-day work from its earliest commencement has tended to break down old nationalities among those who receive it. A higher nationality even that of Saints is comprehended in this great movement. It has gone unto nearly all the world, and made of many races, tribes, and tongues one people and kingdom; given to them one religion, faith, hope, interest, and destiny. Indeed it has but the one to give. Many is not according to its genius. That which is not "Mormonism" the members of this Church hold to be something else, and they have no fellowship for it. They have to learn that strange logic, which teaches, that men agree just where there is difference between them. They do not understand how the body of Christ can be sectarian; how Calvinists, Methodists, Protestants, Catholics, Quakers, Ranters, Shakers, &c., can all be of one religion and possess the Holy Ghost. The hundreds of thousands of Latter-day Saints scattered throughout the world definitely hold the same faith; the same things are hoped for by them, and they have but one interest and destiny. It is true some are farther advanced in the work than others, but so far as their development extends all are agreed. It is true also that there are still among them relics of old traditions, nationalities, customs, and habits of thinking—that they are not yet perfectly one. But taking into consideration the comparative infancy of the Church, and the immense and continuous influx of people into it from nearly every nation, kindred, tongue, and sect, embodying, previous to their conversion, the almost infinite variety seen in society, we are bold in asserting that their approximation to oneness is unparalleled in the whole

history of the human family. It is distinctly understood by them, that the same doctrines and rule of action received by the authorities, and body of the Church have also to be the measurement of every member thereof. They all know that there is for them but one way, one interest, hope, destiny, and general manner of doing things. We would not be understood, however, that this extends to the extinction of the individualities and agency of men. Variety in harmony is consistent with unity. Indeed, it is unity. But division and a discordant mannerism in a people is neither harmony nor unity. "Mormonism" is the same in 1856 as it was in 1830. Like its Author, the unchangeable God, it changes not. It merely develops itself, and grows to greater proportions and maturity. The same genius which inspired it in infancy, directs it in manhood. All who are informed concerning its history must be conscious that it comes no nearer to fellowship with Gentile society and principles than it did twenty-six years ago. Indeed the breach is ever widening and this is distinctly felt by all who are acquainted with this Church. They are the same "*strange sect*" everywhere—the same peculiar people. The individuality of the "Mormons," their likeness to each other, and their distinctiveness from modern Christian society become more striking every day. It is marvellous to what an extent oneness and agreement among themselves have already grown. Look at that great social movement in the Church—*polygamy*! In a year or two from its general proclamation, hundreds of thousands who naturally were as opposed to it as other people, now cherish it, delight in it, aye exult in it, and would lay down their lives rather than depart from the holy and divine institution. Five years ago there were few of its enemies who would not have predicted that the establishment of such an order must break up the "Mormon" Church. But, lo! that, with every other development of this work, has only made broader the basis of oneness and brotherhood between the Latter-day Saints and the ancient polygamic people of God.

9th. From the commencement of this Church, the spirit of gathering together into one body has been marvellously manifested in its movements. The Saints make their deliverance from Gentile so-

ciety the burden of their prayers for years. They look with longing eyes to the day when they shall be privileged to leave their father-land, the old homestead, their companions, relations, and scenes of youth, to go to the place appointed by God. This is a remarkable and striking characteristic in their history. They gather to build up Zion, to strengthen the bonds of their union and brotherhood, to establish themselves as one people politically, as they are one spiritually. A prominent result of this gathering is easily seen to be the speaking of one language

by a people from every nation, kindred and tongue. This breaking up of old nationalities, this gathering into one body politic, and this speaking one language, are surely something like an antidote for the curse which fell on the human family at the confusion of tongues and the great scattering of our race. It is impossible in a limited article to enter into all the details of agreement between the latter and former-day Saints, but enough has been said to show that the development of "Mormonism" tends to oneness and brotherhood among all the people of God.

## HISTORY OF JOSEPH SMITH.

(Continued from page 777.)

[November, 1841.]

Friday, 26th. Affidavit of Hyrum Smith.

Whereas it hath been intimated to me by persons of credibility that there are persons in the surrounding country, who profess to be members of the Church of Jesus Christ of Latter-day Saints, who have been using their influence and endeavours to instill into the minds of good and worthy citizens in the State of Illinois, and the adjoining states, that the First Presidency, and others in authority and high standing in said Church, do sanction and approbate the members of said Church in stealing property from those persons who do not belong to said Church, and thereby to induce persons to aid and abet them in the act of stealing, and other evil practices. I therefore, hereby disavow any sanction or approbation by me, of the crime of theft, or any other evil practice, in any person or persons whatever, whereby either the lives or property of our fellow men may be unlawfully taken or molested; neither are such things sanctioned or approbated by the First Presidency, or any other person in authority or good standing in said Church, but such acts are altogether in violation of the rules, order, and regulations of the Church, contrary to the teachings given in said Church, and the laws of both God and man. I caution the unwary, who belong to the aforesaid Church, and all other persons, against being duped or led into any act or scheme which may endanger their character, lives, or property, or bring reproach upon the Church; and I certify that I hold my person and property ready to support the laws of the land, in the detection of any

person or persons who may commit any breach of the same. To which I subscribe my name, and testify, this 26th day of November, 1841.

HYRUM SMITH.

Sworn to and subscribed before me this 26th day of November, 1841.

E. ROBINSON, J.P.

I attended City Council, and presented a bill for "an Ordinance in relation to Hawkers, Pedlars, Public Shows, and Exhibitions, in order to prevent any immoral or obscene exhibition," which passed the Council by unanimous vote.

Sunday, 28th. I spent the day in Council with the Twelve Apostles at the house of President Young, conversing with them upon a variety of subjects. Brother Joseph Fielding was present, having been absent four years on a mission to England. I told the brethren that the Book of Mormon was the most correct of any book on earth, and the keystone of our religion, and a man would get nearer to God by abiding by its precepts, than by any other book.

Monday, 29th. I gave the following affidavit, and published it in the *Times and Seasons*.

City of Nauvoo, Illinois,  
November 29, A.D. 1841.

TO THE PUBLIC.

The transpiration of recent events makes it criminal for me to remain longer silent. The tongue of the vile yet speaks, and sends

forth the poison of asps—the ears of the spoiler yet hear, and he puts forth his hands to iniquity. It has been proclaimed upon the house top and in the secret chamber, in the public walks and private circle, throughout the length and breadth of this vast continent, that stealing by the Latter-day Saints has received my approval; nay, that I have taught the doctrine, encouraged them in plunder, and led on the van—than which nothing is more foreign from my heart. I disfellowship the perpetrators of all such abominations—they are devils and not Saints, totally unfit for the society of Christians or men. It is true that some professing to be Latter-day Saints have taught such vile heresies, but all are not Israel that are of Israel; and I wish it to be distinctly understood in all coming time, that the Church, over which I have the honour of presiding, will ever set its brows like brass, and its face like steel, against all such abominable acts of villainy and crime; and to this end I append my affidavit of disavowal, taken this day before General Bennett, that there may be no mistake hereafter as to my real sentiments, or those of the leaders of the Church, in relation to this important matter.

State of Illinois, Hancock County.

Before me, John C. Bennett, Mayor of the City of Nauvoo, personally came Joseph Smith, President of the Church of Jesus Christ of Latter-day Saints (commonly called Mormons), who being duly sworn according to law, depose and saith, that he has never directly or indirectly encouraged the purloining of property, or taught the doctrine of stealing, or any other evil practice, and that all such vile and unlawful acts will ever receive his unreserved and unqualified disapproval, and the most vigorous opposition of the Church over which he presides; and further this deponent saith not.

JOSEPH SMITH,

President of the Church of Jesus Christ of Latter-day Saints.

Sworn to and subscribed before me, at my office, in the City of Nauvoo, this 29th day of November, A.D. 1841.

{ L.S. }

JOHN C. BENNETT,  
Mayor of the City of Nauvoo.

Now it is to be hoped that none will hereafter be so reckless as to state that I, or the Church to which I belong, approve of thieving—but that all the friends of law and order will join in ferreting out thieves wherever, and whenever, they may be found, and assist in bringing them to that condign

punishment which such infamous crimes so richly merit.

JOSEPH SMITH,

President of the Church of Jesus Christ of Latter-day Saints.

A Conference was held in New York City, Elder John E. Page presiding; in which were represented New York City, 17 Elders, 2 Priests, 1 Teacher, 2 Deacons, 179 members. Five Branches were represented, including 5 Elders, 6 Priests, 3 Teachers, 3 Deacons, 149 members. Three Elders, 2 Priests, 1 Teacher, were ordained. There were present at the Conference, 1 Apostle, 6 High Priests, 16 Elders, 3 Priests, 2 Teachers, 2 Deacons.

Tuesday, 30th. Attended a Council of the Twelve Apostles at President B. Yeung's. President Brigham Young, Heber C. Kimball, Willard Richards, Orson Pratt, Lyman Wight, John Taylor, and Wilford Woodruff.

It was voted that Ebenezer Robinson be solicited to give up the department of printing the *Times and Seasons* to Elder Willard Richards.

Voted, that if brother Robinson does not comply with this solicitation, Elder Richards be instructed to procure a press and type, and publish a paper for the Church.

Moved by Elder Young, and seconded by Elder Woodruff, that Lyman Wight and John Taylor present these resolutions to brother Robinson.

Wednesday, December 1st. In view of the proceedings of the meeting of the Church at Ramus, on the 18th November, when certain individuals were cut off from the Church for *stealing*, the Twelve issued the following

#### EPISTLE.

We are glad that the perpetrators of the above crime have been caught in their iniquitous practices; and we are only sorry that anybody should be found who would bail them out of prison, for such individuals, if the charges are true, ought to be made an example of, and not be suffered to run at large.

We have been informed that some of them have been talking of moving into this place, but we would here inform them that persons whose conduct has exposed them to the just censure of an indignant public, can have no fellowship amongst us, as we cannot, and will not countenance rogues, thieves, and scoundrels knowingly; and, we hereby warn them that the law will be as rigorous.



ously enforced against them in this place as in any other, as we consider such characters as a curse to society, whose pestilential breath withers the morals, and blasts the fame and reputation of any people among whom they may sojourn. There is no poison that is, and ought to be despised more than the thief, by any respectable community; yet more especially ought such persons to be abhorred who have taken upon them the name of Christ, and thus with the pretext of religion, and garb of sanctity, cloak their nefarious practices,

We have been told that some individual or individuals have, under false pretences, been wishing to palm their wicked and devilish principles upon the authorities of the Church, stating that it was part and parcel of the Gospel which God had revealed, and that it is one of the mysteries which the initiated only are acquainted with. We know not how to express our abhorrence at such an idea, and can only say that it is engendered in hell, founded in falsehood, and is the offspring of the devil; that it is at variance with every principle of righteousness and truth, and will damn all that are connected with it, for all mysteries are only such to the ignorant, and vanish as soon as men have sufficient intelligence to comprehend them; and there are no mysteries connected with godliness and our holy religion, but what are pure, innocent, virtuous, just, and righteous; if this is a mystery, it is the "mystery of iniquity." We are at a loss to know who could be vile enough to propagate such base and unfounded statements, and we would say to the Church, beware of such men! set them down as the worst of scoundrels, and reject their foal insinuations with that indignation and disgust, that such unhallowed and vile insinuations deserve; for such men are either avowed apostates, or on the eve of apostacy, or have only taken the name of religion to cloak their hypocrisy; we fear the latter, in some instances is the case, and that Mississippi scoundrels palm themselves upon us to cover their guilt. We further call upon the Church to bring all such characters before the authorities, that they may be tried, and dealt with according to the law of God, and delivered up unto the laws of the land.

It is scarcely possible that any virtuous man could be made to believe any such statements, however ignorant; yet lest through false pretences the innocent might be drawn

into a snare, we would quote the following from the Book of Doctrine and Covenants, section 13, paragraph 22, "And if any man or woman shall rob, he or she shall be delivered up unto the law of the land. And if he or she shall steal, he or she shall be delivered up unto the law of the land." Again, section 13, paragraph 2, "Thou shalt not steal, and he that stealeth and will not repent shall be cast out." The broad law of God is, "Thou shalt not steal," and thieves, together with "liars and whoremongers," will eventually be found without the city, with dogs and sorcerers. We need only say that if we find such characters engaged in their nefarious practices, whether in or out of the Church, we shall take them up, and deal with them according to the law of God and man; and we wish the Church to inform us of such delinquents, or the sin will lie at their own door.

As there are gangs of robbers up and down this river, from whom we have suffered much, having had many horses, cattle, and other property stolen; we purpose instituting a police for the protection of our property, and the rigorous enforcement of the laws of our country; and should any, who call themselves Latter-day Saints, be found in their midst, they will be cut off from the Church, and handed over to the law of the land.

We hope that what we have written may suffice, and take this opportunity of expressing our decided and unqualified disapprobation of anything like theft in all its bearings, as being calculated to destroy the peace of society, to injure the Church of Jesus Christ, to wound the character of the people of God, and to stamp with eternal infamy all who follow such diabolical practices; to blast their character on earth, and to consign them to eternal perdition.

BRIGHAM YOUNG,  
HEBER C. KIMBALL,  
PARLEY P. PRATT,  
ORSON HYDE,  
WILLIAM SMITH,  
ORSON PRATT,  
JOHN E. PAGE,  
WILLARD RICHARDS,  
LYMAN WIGHT,  
WILFORD WOODRUFF,  
JOHN TAYLOR,  
GEORGE A. SMITH.

Nauvoo, Illinois, December 1, 1847.

(To be continued.)

HAIL a cab in bad weather, and it may come to your assistance; but hail a friend in your adversity, and see what notice he will take of you.

It is a singular fact that in all heathendom but few can be found who speak or use the names of their dumb gods irreverently, while there is scarcely a Christian community destitute of blasphemers and swearers.

## The Latter-day Saints' Millennial Star.

SATURDAY, DECEMBER 13, 1856.

UTAH MAIL.—The mail from Utah, of October 1, arrived on Monday the 24th of November, bringing letters dated September 30, and Numbers 26, 27, 28, 29, and 30 of the *Deseret News*.

We publish in this Number of the *Star* an interesting description of the warm reception which the hand-cart companies met with on their arrival in Great Salt Lake City, from the First Presidency and Saints generally. Language is inadequate to describe the emotions and feelings of the Saints of Utah, when they behold their brethren and sisters emerging from the mouth of Emigration Canyon. They give glory and praise to Him who has delivered them from Babylon, and brought them to the mountain of the Lord's house, to be numbered with the faithful of all nations. There they can learn the law of the Lord, and by it be sanctified and adorned as a bride who awaiteth the coming of the bridegroom. We feel to rejoice with them, and say to the Saints cheer up, according to the task to be performed so shall your strength be. The Lord has said that He will have a tried people. When you have walked and pushed a hand-cart 1400 miles, you will have given a strong testimony of your love to God and the truth, and to the sons and daughters of Zion.

The testimony of this gathering will cause the honest in heart to search after the secret which prompts the Saints to overcome these difficulties, and sustains them while passing through such hardships. These things will cause hypocrites, and those who follow the Gospel for the sake of the loaves and fishes to be sifted out. We are glad that Zion has got up into an high mountain, so far distant from Babylon that it is difficult of access, and so that but few except those who know "Mormonism" to be of God by the revelations of the Holy Ghost will have faith to accomplish the journey.

We extract the following items from a letter written at Cedar City, Utah Territory, August 19, 1856, by Elder John M. Macfarlane to Elder G. Turnbull—

"We purpose starting the Iron Works in about a week, and think that we will be able to do much toward supplying our citizens with what iron they need. We have cast some excellent gearing for mills; also for the Iron Works. The prospects are flattering for our doing a good business.

"The brethren are raising cotton on the Santa Clara and at Los Vegas. The former place is seventy-five miles, and the latter about two hundred and fifty south of this. The climate is quite warm in these places, and adapted to the raising of cotton, sugar, tobacco, &c.

"Brother I. C. Haight in connexion with brother Simpkins will have a woollen and cotton factory in operation in a few weeks, in this place. The brethren at Los Vegas have discovered a lead mine which promises a rich yield; several teams have gone south to bring in the lead already smelted."

HOME CORRESPONDENCE.—We learn from a letter, written by President Thomas Phillips, that the Saints in the South Conference are doing well and rejoicing in the work of the Lord. For some time past they have been opposed at their meetings by the rabble, who met in great numbers, yelling, throwing stones, &c. But all

of this has not stopped the spread of truth. Such as will be saved are still being added to the Church. It is a remarkable fact that, in every age of the world, whenever God has called and sent His servants to teach the people His will, the *officials* have been unable or unwilling to preserve order.

**DEPARTURES.**—President Ezra T. Benson, accompanied by Elder William G. Young, left Liverpool for Ireland on the 27th of November, in order to visit the Saints in that land, and also in Scotland, and impart such instructions to the various Churches as their situation demands.

Elder Benson also designed visiting the Saints in the north of England, before he returns to Liverpool. These brethren are filled with the spirit of Zion, and infuse the same into the Churches wherever they go. We hope that the Elders generally will partake of their zeal, and rapidly advance the cause of truth. May God bless and prosper them in all that they undertake to do in the future as He has done in the past.

Elder J. W. Coward sailed for New York, per steamer *Arabia*, on the 22nd of November. We wish him a safe voyage.

**ARRIVALS.**—Elder Charles Ford from Utah, on a mission to England, arrived in Liverpool on the 22nd of November per ship *Aurora*.

Elder Thomas Thomas, also from Utah, on a mission to England, arrived in Liverpool on the 26th of November per ship *Webster*. They both sailed from New York.

**APPOINTMENTS.**—Elder W. H. Kelsey is appointed to succeed Elder John M. Browne in the Presidency of the Kent Conference.

Elder Charles Ford is appointed to labour in the Sheffield Conference, under the Presidency of Elder Francis Kirby.

Elder Thomas Thomas is appointed to labour in the Welsh Mission, under the Presidency of Elder Daniel Daniels.

## FOREIGN CORRESPONDENCE.

### DESERET.

Historian's Office, G. S. L. City,  
Sept. 30, 1856.

Elder O. Pratt,

Dear Brother—As the mail will soon leave, I improve a few moments to keep you advised of matters with us. It is a general time of health and peace throughout our Territory; all things are going right and prospering.

One of the most interesting scenes that was ever witnessed in our Territory, was the arrival of two of the hand-cart companies, on the 26th inst. Having heard the night previous that they were camped between the two mountains, Presidents Young and Kimball, and many citizens, with a detachment of the Lancers, and

the brass bands, went out to meet and escort them into the City. They met the companies at the foot of the Little Mountain. Elder E. Ellsworth led the first company, and Elder Daniel D. McArthur the second; and after the meeting and salutations were over, amid feelings which no one can describe, the escort was formed, a party of Lancers leading the advance, followed by the bands, the Presidency, the Marshal, and citizens; then came the companies of hand-carts, another party of Lancers bringing up the rear. Bishop Hunter, Capt. L. W. Hardy and myself fell in with the escort as they entered the City. I must say my feelings were inexpressible to behold a company of men, women, and children, many of them aged and infirm, enter the City



of the Great Salt Lake, drawing 100 hand-carts, (led by Brother Ellsworth, who assisted in drawing the first hand-cart), with which they had travelled some 1,400 miles in nine weeks, and to see them dance with joy as they travelled through the streets, complaining of nothing, only that they had been detained by the ox teams that carried some of their provisions, as they had to wait for them several hours each day, the oxen not being able to keep up with them. They say if it had not been for these teams they would have been in ten days sooner. This sight filled our hearts with joy and thanksgiving to God. Yes, our hearts swelled until we were speechless with joy, and not with sorrow. As I gazed upon the scene, meditating upon the future result, it looked to me like the first hoisting of the floodgates of deliverance to the oppressed millions. We can now say to the poor and honest in heart, come home to Zion, for the way is prepared. As the companies entered the City, and passed on to the public square, the streets were thronged with thousands of people gazing upon the scene, which looked more like the dream of a night vision than a reality. They pitched their tents upon the public square. President Young called upon the Bishops and people to carry them food while they remained there; in a short time we could see loads of provisions going to their encampment. There has never been a company enter these valleys that has had the honour and respect paid to them that the hand-cart companies have. Elders Ellsworth and Mc. Arthur have gained honour and glory in leading these brave companies: they have walked all the way, and assisted in drawing the hand-carts to Zion, healed the sick, and strengthened the weak, by night and by day. When those worthy Elders entered the City, they remained at the head of their companies covered with dust, drawing a hand-cart like the rest of their brethren. Elder Ellsworth, while passing his own house, and seeing his wives and children standing in the door did not stop to speak to them, but only saluted them while passing, and remained with his company until they were encamped and fed.

There were but seven deaths in Elder Ellsworth's company, and less in Mc. Arthur's during the whole journey, although many were aged and feeble; women and children have drawn hand-carts

all the way. No oxen that could be put upon the road could keep up with them.

President Young has been sanguine from the beginning, that it was a safe and practical enterprise, and it has now been proven to be so; and I feel that we can say to the Saints in all the world, let your hearts be comforted; have faith and trust in God; call upon Him in mighty prayer; be faithful, and follow the counsel of His servants, and lay up all that you can to help you over the sea, and your deliverance is nigh, even at the door.

The Presidency of the Church have commenced a great reformation among this people in the valleys of the mountains. I have never heard as strong sermons delivered to the people as have been preached unto them of late. The Presidency are weighing the people in the balances, and are calling upon them to repent and be baptized for the remission of their sins.

President Grant has gone into the Northern Counties, and is preaching and baptizing whole Wards, and building up Churches. I presume the same course will be pursued in the Wards in this City. The people begin to feel more than ever that they are dealing with the Spirit and power of God, and the holy Priesthood. Yes, the Latter-day Saints begin to feel that they are dealing with a Spirit that can reach the hearts, know the thoughts, and intents thereof, and try the souls of men. The people are called to sanctify themselves before the Lord, that we may be prepared for the work of our God.

Elder P. P. Pratt, in company with the eastern missionaries started on the 10th instant.

We are making great preparations for our home manufacturing and agricultural State fair, which is to be held in the Deseret store. The awarding committees occupy it to-morrow, to award premiums, after which it will be open to the public. It would do your soul good to walk through the building and see the products of Utah which are there gathered together; it is certainly far beyond my expectation. A full account will be published in the *Deseret News*.

The California mail arrived to-day. I received a letter from Elder C. C. Rich, of San Bernardino — all well in that place.

We are having a favourable fall for all kinds of labour, except it is dry — we need rain.

Our early frosts damaged late corn very much. Some are sowing their fall wheat.

Wheat is again selling from \$1 to \$1.50 per bushel, notwithstanding we have just passed through a famine.

Your family, and the families of all our

brethren in England are well, so far as I know.

Remember me to Elder Benson, and all our friends.

Yours truly,  
W. WOODRUFF.

## HOME CORRESPONDENCE.

## LONDON CONFERENCE.

4, Tomling Terrace, Salmon's Lane,  
Limehouse, London, Nov. 21, 1856.

Dear Brother Ray—I employ a few moments this morning in writing to you. I am well in both body and mind, and do not know that I ever felt better or enjoyed more of the spirit of "Mormonism" than I have since I have been in London. I feel first-rate in my labours, and rejoice in my mission. The Saints in my field of labour enjoy the Spirit of God, and the gifts of the Gospel are manifested in the congregations of the Saints. The heathen may rage, and the people imagine vain things, and many rise up to oppose us, but they only manifest their folly and ignorance in so doing. It is amusing sometimes to see the wisdom of the wise men perish whenever they undertake to oppose the work of God, and the doctrine of the Latter-day Saints. A striking instance of this kind will be found in a long article in the *London Times* of Saturday last, I will make a quotation which may serve as a sample of the piece. "Polygamy is not forbidden by the letter of the Bible, it is idle to fight the point upon a false issue. The custom has been banished from among Christian nations, mainly because it is diametrically opposed to the spirit of Christianity." Where can you find more folly or nonsense in the same amount of words—*idle* to fight the point with the word of God, the Bible, upon which so much time, talent, and so many thousand pounds are annually expended for its circulation, and in urging it continually as the rule of faith and practice, the precepts of which if obeyed will lead the obedient into the kingdom of heaven. I suppose the editor of the *Times* would agree with the suggestions of some of his contemporaries, and take the spirit of Christianity of this enlightened age, as illustrated in the torch of the incendiary, the

dagger of the assassin, the gun and bayonet of the mobocrat, and fight them effectually and not idly, because the employment of such means is not contrary to its spirit.

But suffer me to quote a little further from the *Times*, "which recognises in woman the friend and equal of man and his coheir of immortality"—"Christianity refuses to look upon woman as the mere toy of our passion or caprice, or to degrade them into the position of slaves and concubines, and the result has proved the soundness of the doctrine." I do not know what result the learned editor has reference to in this last quotation as the proof of the soundness of his doctrine, unless it is the scores of thousands of public prostitutes who nightly throng the streets of our cities, and the thousands of illegitimate children that are born yearly, as statistics clearly show. Many of these if they escape infanticide from the hands of their mothers who are driven to desperation, through want and starvation, must be turned out upon the world without a father's care or a mother's protection, to launch forth deeper into crime, if possible, than those who were the cause of their existence here. It is manifest, to every individual who will dare to reflect for a moment, that those are the results where the spirit of Christianity rules, of which the learned editor boasts so highly as being diametrically opposed to polygamy. It is not more opposed to it than to other principles of the Gospel, which teaches the baptism of penitent believers for the remission of sins, and laying on of hands for the gifts of the Holy Ghost, which is to guide the Saints into all truth, and confirm the word with signs following. The bodyless and passionless God, described by modern priests, is not like the one spoken of in the Scripture. Jesus is

the express image of the person of our God, we are made in His image and likeness. He is angry with the wicked every day.

Give my love to brothers Pratt and Benson, and accept the same to yourself.  
Yours as ever,

THOS. R. KING.

## NEWS FROM UTAH.

(From the "Deseret News.")

**WEATHER.**—The 4th of September was cloudy and cool, with light showers during the afternoon and evening. Thunder and a heavy shower on the morning of the 5th; snow mantled the mountain slopes nearly to their base, but soon disappeared, except on and near the summits of the main ranges, where much of it will probably remain until another summer. Frosts on the 6th and 7th, killing the vines on the lowlands.

**APPLES, GRAPES, &C.**—On the 16th inst. we were highly gratified with the privilege of examining the trees, vines, and plants in Governor Young's richly cultivated garden. It is now inclosed on the north, west, and south sides by a high and substantial cobblestone wall, which is designed to be completed on the east side, at an early date.

But few of the numerous apple trees are yet in bearing, though of those few several were literally loaded with fair and beautiful fruit. One young tree, fruiting for the first time, had a single large green coated apple, much resembling the Rhode Island Greening, and about the size and shape of the Mountain Chief noticed in a late number. All the trees had a healthy and thrifty appearance, and the young grafts had grown very vigorously.

Several of the peach trees had a fair burden, but the late spring frosts, which the high wall will in future tend to guard against, greatly shortened the crop; and the severe drouth has materially diminished the size of the fruit, and prolonged its period of ripening.

Large bunches of luscious California grapes were thickly pendent from the long line of trellis, maturing securely under their netting defence, at once tempting and annoying to those busy depredators, the birds. With a little care and judgment, every family may easily raise an abundance of this very palatable and health-

ful fruit, not only of the California but also of the Catawba, Isabella, and several other highly reputed varieties.

Many limbs on the plum trees were so covered that naught but fruit was discernible, and many of the plums were double. They are of the kind found growing wild in the western States, and give no sign of blight, mildew, black knots, or curculio, thus evidencing the adaptation of our soil and climate to the abundant and easy production of every desirable variety, so soon as they can be procured. In the mean time it will not be amiss to raise as many wild stocks as possible, that they may be in readiness for grafting and budding with the most esteemed kinds, which we understand are beginning to make their appearance.

The black walnut trees had grown with great luxuriance, and though rather indifferent success has thus far attended efforts for germinating the walnuts, butternuts, chesnuts, and cherries brought from the States and Europe, yet information has been gained, an anxiety diffused, and we still anticipate seeing our streets shaded by those beautiful trees, contributing ornament, shelter, and fruit.

Governor Young designs devoting the ground now inclosed, as above described exclusively to fruit raising; and the flattering success and valuable results thus far attending the plan, demonstrate to the most indifferent the superior profit and advantages to be derived from a thorough cleanly, liberal, and enlightened treatment of the soil and its products under cultivation.

**TITHING.**—A harvest of the rich products of the earth, following the late period of very short rations, seems to have gladdened and liberalized the feelings of many who have heretofore been somewhat slack in promptly and gladly yielding a tenth to the Lord of the increase and all blessings.



The present activity and diligence in this matter on the part of the Bishops, so cheerfully seconded by so large a majority of the accountable in their Wards, aids, encourages, and prospers, far beyond the actual value and real utility of the articles furnished. This promptness renders obedience a pleasure, strengthens faith, unties the hands of the First Presidency, opens wide the channels of useful improvement, brightens the bond of brotherhood, begets confidence in each other and in our God, and insures the rich blessings of Heaven.

United action in tithing, which concerns every day temporalities, strengthens the foundation for united action in the establishment of the kingdom of God on the earth, and for the attainment of that salvation and exaltation that we are seeking. On the other hand, carelessness, remissness, "the Lord can wait," "by and bye will do, I guess," "the little due by me will not make much difference," the efforts to draw money on drafts, when tithing is due from the holders of those drafts, &c., &c., all directly tend to discourage, to weaken, and to prolong a time we are so fondly anticipating.

Then will any Saint venture the loss of the true riches, through a niggardliness in the use of earthly bounties? No; though "hickory and basswood 'Mormons'" may, and be rewarded accordingly.

**BRICKS.**—35,000 BRICKS have been burned at Fillmore by Henry J. Faust, said to be as good as any in the States. The specimen forwarded did not come to hand, hence we have no ground for judging them; brother Faust intends to burn 100,000 more, this fall.

**ARRIVED,** July 28th, Mr. Chas. A. Kinkead, of the firm of Livingston, Kinkead, and Co.; Elder Alex. Robbins, Jr., from his mission in the States; and Brother William S. Godbe, from a trip to St. Louis, to purchase drugs, paints, oils, &c.

On the same date, Dr. Garland Hurt, Indian agent, returned from an official visit to the Indians along Mary's River, and in the neighbourhood of Carson Valley. Dr. Hurt was accompanied back by Brothers Christopher Merkley, Allen Huntington, Gideon Wood, and others.

September 3rd, Bishop Hunter, just returned from a trip through the southern Wards, as far as Payson, accompanied by Col. J. C. Little, reports very favourably concerning the condition and feelings of the people, and their disposition and

efforts to promptly comply with his counsel and requirements.

Mr. J. C. Peltro, who accompanied Lieutenant F. T. Bryan's surveying party to Bridger's Pass, reached this City on the 11th inst. He informs us that an express left Laramie on the 22nd of August, and brought word to Lieut. Bryan's camp that some of the hand-cart companies had reached Fort Laramie, and that they were in excellent spirits and out-travelled the ox trains. Lieut. Bryan had 175 men in company, including troops and employees, and was engaged in the survey of the military road from Fort Riley to Bridger's Pass, from which point he returned to Fort Laramie. He very courteously furnished Mr. Peltro, with a copy of the map of his route, for our use, for which we cordially tender him our thanks.

Elder Preston Thomas, from his mission in Texas, arrived late on the 12th inst., and started early on the following morning for his home in Lehi, too hurriedly to allow him time to report. We are informed that he will probably be in the City again soon, to superintend the arrival and disposal of his company.

On the 16th, W. S. Godbe's train of seven wagons arrived, laden with paints, oils, drugs, &c., and accompanied by Elder Preston Thomas' company, and a part of Elder Benjamin L. Clapp's.

The wife of Brother James Coley, of Texas, died on the morning of the 16th, while the company was camped at the foot of the big mountain. Her remains were brought in the city.

On the 20th arrived, Elder Peterson's company of immigrating Saints, and Hon. Enoch Reese, and a small pack party from Carson Valley.

**THE FIRST HAND-CART COMPANIES.**—Having learned that Captain Edmund Ellsworth's company camped at the Willow Springs, on the evening of the 25th instant, on the 26th Presidents Brigham Young, and Heber C. Kimball, Lieutenant General D. H. Wells, and many other citizens, in carriages, and several gentlemen and ladies on horseback, with a part of Captain H. B. Clawson's company of Lancers and the Brass Bands under Captain William Pitt, left the Governor's Office at 9 a.m., with the view of meeting and escorting them into the City.

Within about a mile and a half of the foot of the Little Mountain, President

Young ordered the party to halt until the hand-carts should arrive, and with President Kimball drove on to meet them. Ere long the anxiously expected train came in sight, led by Captain Ellsworth on foot, and with two aged veterans pulling the front cart, followed by a long line of carts attended by the old, middle aged and young of both sexes.

When opposite the escorting party, a halt was called, and their Captain introduced the new comers to Presidents Young and Kimball, which was followed by the joyous greeting of relatives and friends, and an unexpected treat of melons. While thus regaling, Captain Daniel D. McArthur came up with his hand-cart company, they having travelled from the east base of the Big Mountain.

From the halt to the Public Square on 2nd West Temple Street, the following order was observed, under the supervision of Captain Clawson:—Lancers; Ladies on horseback; President Young's, President Kimball's, and Lieutenant General Well's carriages; the Bands; Captains Ellsworth's and McArthur's companies; Citizens in carriages and on horseback. The line of march was scarcely taken up, before it began to be met by men, women and children on foot, on horses, and in wagons, thronging out to see and welcome the first hand-cart companies; and the numbers rapidly increased until the living tide lined and thronged South Temple Street.

The procession reached the Public Square about sunset, where the Lancers, Bands and carriages were formed in a line facing the line of hand-carts; and after a few remarks by President Young, accompanied by his blessing, the spectators and escort retired and the companies pitched their tents, at the end of a walk, and pull upwards of 1300 miles.

This journey has been performed with less than the average amount of mortality usually attending ox trains; and all, though somewhat fatigued, stepped out with alacrity to the last, and appeared buoyant and cheerful. They had often travelled twenty-five and thirty miles in a day, and would have come through in a much shorter time had they not been obliged to

wait upon the slow motion of the oxen attached to the few wagons containing the tents and groceries.

Much credit is due to Captain Ellsworth for having walked the entire distance, thus cheering and encouraging his company by example as well as precept, and the Saints with their hand-carts, aided by Captains Ellsworth and McArthur and their assistants, Elders Oakley, Butler, Crandal and Leonard, and guided and sustained by the Almighty, have preached to the ungodly a sermon louder than the voice of many thunders. And thus has been successfully accomplished a plan, devised by the wisdom and forethought of our President, for rapidly gathering the poor, almost entirely independent of the wealth so closely hoarded beyond their reach.

Herein is exhibited a portion of the "faith and patience of the Saints," but will the world heed the lesson? Only the wise, for the wicked will pass on and be punished.

DEPARTURES.—On the 2nd of September Elder Amasa Lyman started for San Bernardino; and on the 10th and 11th, Elders Parley P. Pratt, Thomas Bullock, Bernard Snow, Dustin Amy and others started for the States and Europe, some on missions and others on business.

Elders Feramorz, Little, and Orson Miles started for the States, on the 29th instant; the former on business, and the latter on a mission to Europe.

FORTS BRIDGER AND SUPPLY.—Elder Lewis Robison writes that snow began to fall in that region on the evening of the 4th of September, and continued until 2 p.m. of the 5th, when it was six inches deep at Bridger and a foot deep at Fort Supply. On the morning of the 6th, there was ice an inch thick, but the snow prevented the frost's doing much damage, though it prostrated the wheat so that it will have to be mowed.

THE LARGEST PEACH that we have seen this season, measured 9 by 9½ inches round, and weighed 8 ounces.

FROST on the morning of the 10th, killed the vines on the lowlands, and severely nipped the late corn.

## VARIETIES.

CONFUCIUS was once addressed by his own son as follows: "I apply myself with diligence to every kind of study, and neglect nothing that could render me clever and inge-